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WEEKLY REVIEW.

—9 Parsee boys and 56 girls under eleven years of age, were married the year before last; 18 boys and 64 girls were married last year: the total of marriages for the two years being 235 and 223 respectively. This does not look much like progress. More than one third of the marriages are between children.

—We have been glad to see in the columns of a contemporary, public attention called to the literary garbage provided for Parsees who do not understand English, by translations of Reynolds's Novels. The transfusion of this demoralizing literature having once begun, is likely to go on in a geometrical ratio, unless some check is put to it by a proper exhibition of the true character of the books. We fear that there are too many Parsee parents who, as long as their sons eschew books of Christian character care little what they read, and would much prefer that they should read the sensual trash of *Reynolds' than the admiable books of the Religious Tract Society. All are not so*; there are a few who gladly avail themselves of the literature at once pure and entertaining and instructive that is furnished by that Society. We see it stated "that there is scarcely a native library or reading club, however small, that does not, by every mail receive and disseminate among young Parsees, and others, Periodical Literature that no European of taste and intelligence would permit to enter his door."

The writer in the *Times of India* adds: "The young mind can never be disciplined by Reynolds for appreciating the grandeur of Bacon and Milton, Johnson and Butler, Addison and Cowper, Wordsworth and Scott, Goldsmith and Lamb and Irving, Taylor and Arnold, and the scores like them, either in their purely literary or their æsthetic and moral aspects."

It is perhaps a mistake to insist upon the immediate cultivation of a taste for these classical writers and profound thinkers, by the young gentleman who are attracted to the Reynolds' literature, or by Native students generally. There are a good many unpretending works, a taste for which could be much more easily cultivated, and which might be offered with more hope of acceptance; works which under a fictitious but natural form make the reader acquainted with the *best* English society, and illustrate important truths and principles.

—We have had great news this week. We have the Pope and Garibaldi over against each other; Garibaldi and the King of Italy, ditto; Garibaldi and the Emperor of France, ditto; the Emperor of France and the King of Italy, ditto; the people of Rome and the Pope of Rome, ditto. The King of Italy and the Emperor of France keep each other at bay, and there is thus perhaps an opportunity for Garibaldi to go in and win. It seems pretty certain that there is to be a change at Rome; either Garibaldi will get a footing there or the King of Italy will occupy the States of the Church; either alternative is sufficiently alarming to Pio Nono. Garibaldi has escaped to the mainland, and will doubtless join his son Menotti. As we regard the Papacy as the greatest obstacle to the true progress of man, and the spread of true religion, we cannot but regard with intense interest any movement that promises to endanger the continuance of the Papal system.

—Our Political Agent at Zanzibar has a difficult part to perform. He has to move the Sultan to put a stop to the slave trade; and he has to induce him to pay tribute to his brother, the murderer of his father, the present Sultan of Muscat. Against this latter proposition he utterly revolts; and we may imagine the view he will take of the zeal exhibited by the Government of India for the suppression of slavery, when he finds it so stoutly upholding this parricide.

—There have been countries and ages when detection by the police closed the door of hope for evildoers. Under the ægis of English law, the prisoner has the satisfaction of knowing that the door stands nearly as wide open after as before detection. Of the fourteen men arrested for the Poona forgeries, eleven get off, two are to be transported for seven years, and one goes to prison for three years. Two of the worst of the lot were allowed to turn approvers, in order that guilt might be brought home to the others; but they so played their cards that guilt was not brought home to the others. The chief approver, however, and another, are to be tried for perjury, and we shall see if any thing comes of that. Among the costs of this fruitless trial, is to be reckoned the death of the late Mr. Howard.

—It is expected that the new Bank of Bombay will commence business in about a month, with a capital of 50 lacs and the Government deposits. The Government is to audit the accounts but not hold any shares. As the new Bank is not to lend money to all sorts and conditions of men, on any kind of security, it will not need so large a capital as the old Bank. May its establishment prove the introduction of a better era.

—Our readers may remember the account of the foundering of the *Ulysses* that appeared in our columns nearly a year ago. The Rev. Messrs. Sampson and Shirt, missionaries of the C. M. S., were passengers and were providentially saved. It was then stated that a boat containing an officer and six men had not been heard from. We regret very much to learn that no tidings have ever been received of this boat's company.

The Rev. C. C. Menge baptized at Malligaum, on the 6th inst., a young man from the North of India, now in service with a gentleman in Khandeish.

At the last meeting of the Bombay Geographical Society, a letter from Mr. Burgess was read, drawing attention to the unfortunate diversity that obtains in the way of spelling Indian names of places. Upon his suggestion, a Committee was formed for the purpose of drawing up an Index of the names of places found in the best maps of India. If all the world will agree to regard this Committee as an Academia Della Crusca, and abide by its decisions, the difficulty will be solved. Most of the varieties in the spelling of Indian proper names, is due we think to pedantry. An individual discovers that the common spelling does not accord with the Native pronunciation, and he adopts a new one; his successor thinks he can improve upon that; and so it goes on. But is it really of great importance that our English designation of an Asiatic town should accord very nicely with the local pronunciation of it? Does it make any difference that we call *Firenze* Florence, *Venezia* Venice, or *Munchen* Munich? Is it necessary that Englishmen should learn the peculiarities of all the languages under the sun, even the Hottentot click, in order to introduce these into their pronunciation of foreign names? The result would be a perfect Babel. The English language should be true to its own genius, even in dealing with foreign names. We quite agree with Mr. Burgess that uniformity in the way of designating these is very desirable. This will be best secured, we think, by adopting the commonest spelling, that to which the general public are most accustomed; and *savans* will, we think, show their wisdom by accepting these without scruple. We consider that *Bombay* is as legitimate a way of designating this island, as *Moombaee*, or *Mumbai* which is nearer the Native pronunciation. We object to those methods of indicating Indian names which require the reader to attach to the letters of our alphabet a pronunciation that does not belong to them, for the reason that the majority of readers will refuse to trouble themselves about the new values, and will pronounce the vowels as they are accustomed to. The consequence is that nine Englishmen out of ten pronounce the names thus systematized quite differently from what the systematists intended.

A very interesting paper by Mr. Sowerby, C. E. was read at the same meeting. It is called a 'Memorandum on the geological action on the South coast of Kattyawar and on the Runn of Kutch.' Its conclusions are somewhat important, as they tend to subvert a doctrine that has been maintained by geologists almost without dissent, namely, that a gradual upheaval or subsidence of the land is going on in many parts of the world, on the coast of Norway for instance. Mr. Sowerby (following Mr. Munay, 1861) holds that the alteration of the sea-line in these localities, is owing to the elevation or depression of the sea level; and he accounts for the alteration of

the sea level by the influence of the tidal wave "gradually diverted by the growth of banks in the bed of the sea or by some deflective influence consequent on the removal or formation of shoals or head-lands by the tidal scour and tidal deposit."

Of the Runn of Kutch he says, "The land is not being depressed, but the tidal wave is being kept or driven back westward, becoming more and more heaped up by the gradually increasing size of the large bank between Gopanath, Jafarabad and Diu, as most clearly shown by a model chart of this part of the Kattyawar coast."

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THE LAST SHALL BE FIRST.

We have read with much interest the "Memorials of James Henderson, M. D. Medical Missionary to China." It is always interesting to trace the life of one who has had to contend with adverse circumstances, and to make for himself, by his energy and force of character, without any of the usual aids on which men rely, a path to distinction and usefulness; it is specially gratifying when the life thus traced was that of one who was influenced by high and disinterested motives, and whose conflict with the world was a fight of faith.

The subject of this Memoir lost his father (a labouring man in the North of Scotland) when he was scarcely three years old. His mother, for whom he had the greatest love and reverence, and who was a godly woman, died when he was in his 16th year. James Henderson was soon after employed by a farmer, to look after cattle, on 25 shillings the half-year. He then became groom. Till he was more than 16 years old he had never heard of India or China, and had never learned to write or to spell. At the age of 18 he became servant under a butler. This butler was a sincere, intelligent Christian, and a man of some education. He seems to have been most useful to James Henderson. He was the means of his conversion; and was the means of inspiring him with an earnest desire to fit himself for usefulness by the improvement of his mind. 'I had very strong faith in the power of the WILL,' says James Henderson, referring to his early efforts to find peace. He did not lose this; his whole life is an exemplification of it; but happily he learned to subordinate his will to God. There is no loss of power when the will is rightly consecrated; though too often the divine life is erroneously conceived as one in which the human will is passive, to act only when acted upon. The apostolic injunction to be strong in the Lord and in the power of his might, teaches us that a sanctified will is a strong will, strong because in alliance with that of God. It was on the 22nd of March, 1849, that James Henderson found peace with God through Jesus Christ. He was soon seized with an earnest desire to serve God in the ministry, without in the least deceiving himself with regard to his present intellectual unpreparedness. He was somewhat appalled when he learned that eight years of study would be needed; but not disheartened. He adopted the principle that 'there is nothing that has been accomplished by man in past times which, I, as an individual, may not accomplish in the same circumstances.'

His first difficulty was in the unfavorable opinion of others. Few thought it at all likely that this under-servant would ever be able to go through the course of study required. But he set to work at English Grammar and Latin. After five years he left his situation, and having saved a little money, he hired lodgings and devoted himself to the study of Latin, Greek and Mathematics. At the end of five months he went to Edinburgh, and took service with an elderly lady. Through all these years he practised the most rigid economy, taking only two meals a day, and living on half a crown a week. Still he could not get encouragement from ministers to become a candidate for the ministry with eight years of study before him; and began to entertain the idea that the medical vocation would afford him all the scope to do good that he could desire. This became his conviction. In November, 1855 he began the study of medicine at Surgeon's Hall, Edinburgh. The professors soon perceived the admirable spirit that animated him; his wonderful diligence and ability were recognized; friends gathered round him. In 1856 he resolved to become a Medical Missionary.

A man may deceive himself who fancies that when his years of preparation are done, he will heartily engage in a life of active service for God, if, during those years of preparation, he omits to do what he can for the good of others. Henderson did not expose himself to this deception. From the time that he turned to God, he laboured assiduously for the good of those about him, and gave good proof of the missionary spirit all along his course. He lived as he went.

In 1859 he offered himself to the London Missionary Society, and received the appointment of medical missionary at Shanghai. He took the degree of M. D. at St. Andrew's.

The Rev. S. S. England, who knew him at Walthamstone, thus speaks of him:

"I confess that I often looked at him with astonishment. He told me very frankly all his previous history, and when I saw before me that educated and gentlemanly man of nine and twenty, thoroughly abreast of the intelligence of the age, so free from the common faults of self-taught men, I could hardly believe that he had never seen the inside of a school, even of the humblest character, and that, twenty years before, he had been a barefooted lad, herding sheep on the muir of Rhynie; that some thirteen years ago he could not have written his own name; and nevertheless he had *forced* his way to the University of Edinburgh, had taken prizes in classes of 200 medical students, received the diploma of the College of Surgeons, and won for himself the respect and friendship of men of the highest Christian character and professional distinction. He determined by God's grace that he would be a GOOD man, and then that he would be a USEFUL man, and, in order to this last, that he would be an educated man. Education and his lowly lot seemed far apart, but the resolution was formed, and, with characteristic pertinacity and patience and self-denial, realized; and then, when realized, with the same quiet determination consecrated to the glory of God, to the service of Jesus, and to the good of his fellow-men."

In charge of the Chinese Hospital at Shanghai, he found a large and most important sphere for the exercise of his abilities. Here the remainder of his life was passed. The account of his hospital work is exceedingly interesting. He seems to have been remarkably successful in the treatment of difficult cases. Opening the eyes of the blind was a thing of almost daily occurrence. The Natives held him in high admiration for his work's sake, and he seems to have been greatly esteemed by the Europeans of the town. The Gospel was constantly and faithfully preached in connection with the Hospital work, and as many as thirty patients in one year appear to have received the truth and been added to the church. He died July 30th, 1865, at Nagasaka, Japan, at the age of 35, in the arms of his wife, very peacefully and happily.

Such a life speaks for itself, and we leave it to make its own comments. We would commend it as a study to the young men of this country. They may see in him what they so much want, that spirit that rises superior to circumstances, and goes steadily forward to its end without the helps and appliances which weaker natures think so necessary.

BAD MEN AND GOOD CREEDS.

There are free-thinkers who maintain that a man's moral state is not dependent upon his religious belief; he may be a very good man with a bad creed, or a very bad man with a good creed. The *Mitrodaya* adopts this opinion and advances it in an article on "Worldly Minded Christian Clergymen." Some of these clergymen, it says, are devoted, earnest, self-denying men; the great majority are any thing but that. It is no testimony to Christianity that there should be earnest and self-denying and blameless men among its disciples; for such men are found, to some extent, in all religions. There are Christians, he says, most diligent in the observance of the rites of their religion, zealous advocates of their particular faith, who yet, "with all this outward semblance of piety, in point of long-suffering, patience, forbearance, humility, meekness, loving-kindness, and all the other cardinal virtues, are literally thrown into the shade by very many orthodox Mahomedans, and others following religious persuasions considered to be immeasurably inferior, in every respect, to Christinity, before whose exalted standard of righteousness every other system of religious belief must pale its fires, and hide its diminished head."

The great difficulty in arguing this matter arises from the different standards of moral excellence that obtain in different communities and individuals. Tried by one standard, a man may seem very praiseworthy, whose conduct, by a higher and truer standard would be found to be altogether defective. The members of society generally aim to stand well with that society, and take care not to do whatever will meet with general disapprobation; in some instances they will make considerable sacrifices, exercise much self-denial, in order to obtain the approbation of their fellow-men. But what if the standard that obtains in even the most morally advanced society, should be found to be immeasurably below the standard that the divine Governor of the universe has set forth? This is the fact. If our contemporary will allow us to refer to society as it exists in Christian countries, we will tell him that there have been tens of thousands of instances like the following: An individual carefully brought up and guarded from the contagion of bad company, is known and esteemed for his irreproachable conduct, his strict integrity, his generosity, amiability, truthfulness and honor; time puts the seal upon this reputation; yet, at last, in some strange hour, the word of God comes like an arrow to his heart, convincing him of sin; he

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gets a view of himself such as he never had before; a view of the demands of the divine law, such as he had never dreamt of; a standard rises before him, in view of which his whole life is shown to have been full of sin; even when he has done good, he finds that his motives will not bear a rigid scrutiny; he cries out with anguish, What shall I do to be saved; he obtains peace through faith in a sinless Saviour who bore our sins in his own body on the cross. His inner life undergoes a great transformation; he ever remembers that God looks at the heart; he cherishes no more the thought of his own goodness and moral strength, but avails himself of the promises to get the help he hourly needs; his heart is purified, his aims are elevated, and by the true knowledge of God's will he becomes fitted to labor for the welfare of his fellow-men. We have known multitudes of such instances, and they are constantly occuring in Christian countries, like England and America. Our object in referring to them is to show that men are reasoning at random and groping in the dark, until they know God's standard, not in word only, but with deep heart-felt conviction.

But is it true that there is no testimony to the divine origin of Christianity, to be found in the lives of those who have yielded themselves to its best influences? We maintain that there is not another religion upon the face of the earth which can point to such ennobling fruits as belong to Christianity. Find another, that has accomplished or even attempted such works for the amelioration of man's condition, the extirpation of great social evils, the elevation of the masses, the communication of knowledge, the relief of penury, the protection of the defenceless, the diminution of physical suffering. There is a vast deal of evil, moral and physical, a vast amount of crime, much want, much ignorance in Christian lands; but then these lands are but slightly Christian; it is only a minority in any community that correspond to the good ground of Christ's parable, in which the seed sprang up and brought forth fruit to perfection. Every where there is the verification of his saying, that men love darkness rather than light, sin rather than deliverance from it. Still, we can confidently point to England, America and other Christian lands, as distinguished from all other countries upon the face of the earth, in the respects mentioned; in their asylums, hospitals, institutions, and manifold benevolent agencies aiming at the relief of the poor, the suffering and the degraded.

Then again, where will our contemporary find another religion that has so signalized itself by taking the very worst specimens of humanity and transforming them into exemplary members of society. These mighty moral transformations have been wrought in all countries under the sun. Men that had made themselves the terror of all by their wickedness, have, by the power of the Gospel been changed into God-fearing, humble, useful Christians. It is only about a century since the savage inhabitants of the Pacific Islands, were like the men of the Andaman Islands, or still more degraded, murderers and cannibals by profession. By the Gospel they have been reclaimed from barbarism, and have been made fit to rank with even the most refined nations. Without the slightest wish to exaggerate the change there wrought, we have no hesitation in saying that it is truly wonderful, and a powerful testimony to the truth of the Gospel.

That there would be 'worldly-minded clergymen' in the church was distinctly foretold by our Lord, in the Sermon on the Mount. 'By their fruits ye shall know them' said he to his disciples. The *Mitrodaya* is welcome to scrutinize and judge the conduct of individual Christians; but we submit that the standard by which they are to be tried is that of Christ's own word. To his own master every man must stand or fall. The worldly-minded clergyman simply shows that he has not a true faith; not that faith in Christ does not renovate and elevate the character.

MEDITATION.

"*There is none good but one, that is, God.*" Mark x. 18.

This ardent young man had no doubt a good deal of that spirit of reverence which seems to be natural to many, and which predisposes them to render worship without due inquiry as to the title of its object to be thus honored. A man under the influence of this morbid desire to reverence, thinks it religious to prostrate himself before this or that object, at the mere dictation of sentiment. What can be better than self-abnegation? self-prostration? is not this the opposite of pride? and is not pride the plague-spot of the heart? This reasoning suffices; and the suppliant proceeds to exalt to places of worship those whose piety or usefulness or austerities seem to commend them to his regard. His reverence becomes his righteousness; he puts on sanctity, he thinks, by attributing it; and he attributes it freely, not only to men, to the departed, but to places, offices, functions, forms, institutions. These reverent men have combined with others of a more selfish and ambitious spirit in overturning and perverting the church and filling the world with corrupt Christianity. The class still exists. High-church men are not all of this character, but some of them are; and these are unconsciously but very effectually working with the rest, to mar and corrupt the Church of England. For this thing grows by what it feeds on. As the Banyan finds the great righteousness of his life in abstinence from the taking of life, and every day rears higher the monument of his own meritorious piety, so this morbid reverentiality intensifies day by day the desire to put on holiness by means of self-prostration, and teaches the suppliant to value more and more highly, the righteousness he is thus putting on.

Christ was God manifest in the flesh. At a later period we find him saying, He that hath seen me hath seen the Father. He taught his disciples that men were to honor the Son even as they honor the Father. But what moved the young ruler to throw himself at his feet, was not the recognition of God in him; but a blind feeling of reverence that would have made him do the same thing if a very different teacher from Christ had happened to be there.

There is a feeling of veneration which is natural to men, but we are under great responsibility what we do with it. That to which we dedicate it, be it true or be it false, has the mastery of our nature. We have no right to yield it to anything but the truth. We see what desolations it has wrought in the earth, by acting apart from the wisdom that is from above; how it has covered the earth with the gross darkness of irreligion. If this young man had had genuine reverence for Christ, he would not have gone away from him. Christ proved him, and he was found wanting; he went away to find some object of reverence that would allow him to cultivate on easier terms a righteousness of his own under the disguise of humility.

It is the word of God that is to teach us what to reverence. But it rightly teaches only those who search it; who honor it in all its declarations; who add nothing to it and subtract nothing from it. These are not afraid of being stigmatized as bibliolaters. They know that idolatry consists in yielding reverence without the sanction of the word of God. They worship God; and they worship him in spirit and in truth. They worship Christ; not because he is pre-eminent among creatures; but because they see the very glory of God in him. They know that the highest reverence is in obedience; and that without faith we cannot please God. The reverence which keeps us at a distance from God is the antagonist of true religion. We please our Lord by confidence such as John displayed when, at supper, he laid his head upon Christ's bosom.

There is none good but one, that is, God. For of him, through him and to him are all things. What hast thou that thou hast not received? From him cometh down every good and every perfect gift. What about the angels? is there no goodness in them? They have never sinned; they glow with love; they consecrate all their powers to the service of others, the glory of God; every thing about their moral character is winning, engaging, beautiful. But who made their moral character? They owe every thing to God. What though it be true that moral character is developed and matured through the agency of the individual, by effort and attention, recollection, forecast, voluntary obedience, and resistance of evil, yet all the faculties concerned in these exercises, and all the motives that rightly influence them, are from God. There is just this; that moral power supposes a power to go astray. There is evil, frightful evil, in departing from the living God; but there is no more merit in the clinging of the creature to God, than there is in the clinging of the infant to its mother. For the child to call it merit to abide by the father, is to intimate that there is something repulsive about the character of the latter. Every creature is created with all its springs in God; He openeth his hand and satisfieth the desire of every living thing; and moral agents only have the true life of their nature as they abide in him. A man can receive nothing (of any real and abiding value) unless it be given him from above.

What an immense amount of self-spoliation must be done in the day when God takes unto him his great power and Christ appears in his glory. What a vast amount of goodness men must pay away from themselves and, with confusion of face, give back to God. From the beginning, the angels have known the song, Blessing and glory and wisdom and thanksgiving and honour and power and might be unto God; but man is long in learning it. He refuses to learn it from the Gospel; he must learn it from the revelation of the righteous judgment of God.

NOTES FROM AN INTERLEAVED BIBLE.—

John XVII. 22. The special glory of Christ was in being one with the Father, so that his words and works were expressive of the Father's will, as another man's words and

works are expressive of his own will. It is the privilege of the believer to be thus one with the Father; Christ shows us his own stand-point relatively to the Father, that we may make it our own; which we do by faith. The glory thou gavest me, I have given them. Gavest me in the promises. I have given them the words thou gavest me. I have taken the humiliations and death, and given them the life and glory of the prophecies. I am glorified in them; for they are in us, so that glory given them will be purely mine and a confusion to all my enemies. But is it so with Christians generally, that glory given them becomes glory to Christ and his cause?

23. The believer is to seek to furnish the world with evidence that God loves him even as he loved his only-begotten; and he does this by identifying himself with Christ, with God and with his people; by realizing his joint-heirship with Christ and all Christians. How is the world to know that the Father has loved us as he loved Jesus, if we ourselves are not ambitious of knowing that truth? The same credentials are to accompany us that accompanied Christ: this is implied in the words 'That the world may know' etc. But through defect of faith we choose for ourselves a much lower stand-point, and it is not surprising that we want the credentials.

24. 'Where I am.' The great aim of the Christian should be to reach Christ's position, to be where he is spiritually, in the Father's love, in the strength of faith, in the freedom from what is of the earth, earthy. 'Be with me where I am—that they may behold my glory—for thou lovedst me.' His glory is in being thus loved. But in verse 23 he shows that the same love is available for the Christian.

26. 'I have declared thy name.' In all that he had said and done and suffered, He had revealed the divine character. His special aim in this revelation, is that the Father's love to him, may be in us, and he in us.

The prayer of Christ is that his people may be in the world as he was, with respect to sanctification, oneness in the Father and the Son, the presence of God in them, the evidence of God's equal love to Christ and to them. And this prayer shall yet be fulfilled. Heaven and earth shall not pass away till every jot and tittle be accomplished. We must be made perfect in one, perfect in Christ and the Father. Christ's glory is shown us that it may be given us. The apocalypse or unveiling of Christ's glory, what is it really but the unveiling of his people's glory? With the Lamb, the 144,000. The 24 elders on thrones. The armies in heaven. The New Jerusalem. 'I in them,' his last word, the most wonderful of all. The vine glorified in its branches. Heaven is at first obscured through the presence of Satan the accuser of the brethren, and his angels; and begins to be manifest when he is cast down.

Epitome of News.

SATURDAY, October 19, 1867.

—The Overland Mail closes on the 29th, at 2 P. M.

—The following from the *Madras Churchman* shows the way in which the High Church party view the amended Prayer Book, lately published. "It certainly must be a great comfort to have in one's possession, even although you dare not use it in Church, a real thorough *Protestan* Book of Common Prayer. No Baptismal Regeneration, no priestcraft, no awkward rubrics—nothing but the plain, simple and spiritual doctrines of that 'Evangelical' Christianity, which, during the last one hundred years, has done so much to evangelize the population of our country. There is no warrant to be found in this truly Protestant Prayer Book, for those sensational displays which have attracted such crowds from the gin shop to the semi-popish ritualistic church. Seriously, when we read that the especial approbation of 'all true-hearted members of the Church of England is looked for' for this production, we hardly know whether to be more amused at the cool impertinence, or indignant at the effrontery of those who can so insult sensible people, as to mutilate and disfigure their Church's order of public services; and then calmly look round for applause. We hope to do our best shortly to prove the existence of a considerable quantity of 'Popery' in our unamended Prayer Book, quite as much certainly as that much-abused book Hymns Ancient and Modern contains."

—Three years ago, the *Churchman* says, not a single clergyman in Madras dared to preach in a surplice; now seven out of nine wear it.

—*Times of India*: Poona: The pardon originally granted to Balla Manday, as an approver, has been withdrawn for giving false evidence in the case.

The conviction of Govind Narayen Dowray is considered uncertain, and if such prove to be the case, the prosecution virtually fails.

—The same: "To facilitate the landing of troops and stores for the Abyssinian Expedition, it is the intention of the Government to erect a pier at Massowah running out from the shore for some distance into the sea. The pier will be built on piles, and the works in connection with it will be proceeded with as soon as possible. The piles are to be of teak, iron shod and iron capped. They have been prepared at Messrs. Nicol and Co.'s works at Tank Bunder, and, together with the rest of the timber required for the pier, will probably be shipped next week. Large wooden bungalows to be used as rest-houses by the troops, are, it seems, to be built at Massowah, and at stations sixty miles apart along the line of march, and as they will each be large enough to accommodate one thousand men, they will undoubtedly be of great service. These bungalows or sheds were prepared at Messrs. Nicol and Company's steam saw mills, and have, we believe, already been shipped."

—The *Jami-Jamshed* states that those Justices of the Peace who dispute the sale of the Duncan market to the Hon'ble Mungaldass Nathoobhoy, intend to take the matter into the High Court, on the ground that the sale is illegal and unauthorized.

—*Times of India*: "The annual examination of the Mission Schools at Sharanpur near Nasik, was held on Tuesday last, the Assistant Collector, J. Macfarlan, Esq., in the chair. The normal training class is a new feature in the Sharanpur Institution, and contains already several intelligent youths who are receiving a superior education and special training to fit them for employment as English teachers and masters in the better class of mission schools. They were examined in the Scriptures, Christian Evidences, Arithmetic, Mathematics, Marathi Grammar, History of India, &c. Specimens of writting in Balbodh, Mod, and English, and of design drawing and maps were exhibited, and received the commendation of the visitors. The girls also shewed samples of their handiwork, in the shape of coats, frocks, and other useful articles, which were examined by the ladies and pronounced to be very neat and creditable. The examination lasted about three hours, and was enlivened at intervals by a few songs sung in parts by the whole school."

—*Bombay Gazette*: "The introduction of iron-clads and the invention of new ordnance rendered our old fleet almost practically useless, and we suddenly found ourselves reduced to a level with other nations and compelled to build up our maritime supremacy again from the very foundations. Now, how have we kept pace with the new conditions of modern warfare? The answer that can be given to such a question affects every portion of the British Empire. Almost without exception all our possessions in Asia and other parts of the world, however strong the fortifications appear are mounted with the old and now useless 61-pounder guns, whose shot would glance harmlessly from the side of any iron-clad afloat. Our possessions, therefore, are practically undefended against iron-clads armed with modern cannon, and this notwithstanding the large sums voted annually for imperial defences."

MONDAY,—October 21.

—*Central Indian Review*: "In July last one of the local Police stumbled on a body of men, at first amounting to forty, but subsequently increasing to the number ultimately taken into custody. These had made a temple in the Telinkerry gardens their muster place, and on being questioned by the policeman as to their object in congregating there, replied that they had come on a pilgrimage and for purely devotional purposes. A report of the circumstances having been promptly made to Captain Sutherland, that officer's suspicions were at once aroused, and he proceeded to the Gardens in order to satisfy himself by a personal examination of them as to the true character of the pretended pilgrims. The arrest of the entire gang was the result, and one of their leaders, or 'Mookhtiars,' having turned approver, important disclosures have been made respecting the brotherhood of shop-lifters and pick-pockets generically denominated 'Sunorias.' This term has not yet been etymologically explained, nor is the founder of the fraternity known. They are believed, however, to have first started into existence in Bundlecund. None but a Brahmin can be a Sunoria of the first water, but men of every caste are admitted to membership, and even eligible for the high offices of Sirgunnahs and Mookhtiars, or the Captains and Lieutenants of the plundering corps. By this eclectic system the society must propagate itself indefinitely. For as it rejects no candidate for its honours, who evinces an aptitude for thieving and conforms to its laws, it is pretty sure, unless effectual measures be taken to crush or extirpate it, to wax numerically stronger the older it grows. The Rajah of Tehree has the infamy of being the great patron and protector of the Sunorias, who pay to the Government of this distinguished receiver of stolen goods an annual tribute amounting to Rs. 8,000. This is exclusive of valuable presents to the Rajah himself by way of peace-offerings. In the Tehree State alone it is supposed that there are now upwaads of 2,000 of the fraternity or clan."

—The *Mitrodaya* announces the death of the Prince (Surdasai) of Sawunt Waree. "He was an ardent admirer of the British administration in his State, and frequently expressed himself in terms of astonishment at the vast improvements effected in it thro' the instrumentality of the several Political Agents. He was convinced that the material prosperity of the country was due solely to British interference with its rule, and that the strides it had made were in keeping with the solicitude evinced in its behalf by the dominant Power."

—Zula (otherwise Adulis) Annesly Bay, S. of Massowah, has been selected as the landing place of the Abyssinian Expedition.

—*China Trade Report*: "The P. & O. Company has just had the misfortune to lose another ship in the China seas. The *Singapore*, a fine paddle-wheel steamer, which from her roomy accommodations was a favorite vessel for passengers, was on a voyage from Yokohama to Hakodadi, and had almost reached her destination, when, on the 20th ultimo, she ran on a sunken rock not laid down in the charts, and went down in deep water in the course of an hour. She had twenty-five passengers on board, and a crew of 120 officers and men, but all were saved owing to the admirable discipline of the ship, the steadiness and promptitude with which the boats were got ready, and the good order in which they were found. Every boat is said to have been in the water, and all the passengers in them, six minutes after the ship struck."

—The P. & O. S. S. *China* arrived from Southampton yesterday in 50 days.

—*Pioner*:—The two men who were caught on the 19th June last keying an inverted chair on the rails at the 97th mile of the Jubbulpore line have been convicted, on their own confessions, and sentenced respectively to four and two years' rigorous imprisonment.

—*Examiner*: "Ought soldiers to have wives, or will they do without them? Should every soldier be allowed to marry, and if not, what is to be done when he marries without leave? A recent regulation issued by the War Department trifles with these questions at great length, without settling any of them; and, in point of fact, only reasserts the old rule that about seven per cent. of the rank and file, and three sergeants in each company or troop, are to be recognized by

the authorities as married men. If others marry without leave, the fact is not to be admitted; the women are to be treated as of no more account than harlots while the regiment is at home; and thay are on no account to be permitted to accompany it abroad. This certainly does appear to us an exceedingly coarse and clumsy mode of dealing with what is, no doubt, a difficult subject; and, without desiring to asperse the characters or intentions of those in high military station, we are compelled to call it one that seems to us alike blundering and brutalizing. For some years past we have had many medical reports on the health of the army; and many appeals have been made on sanitary grounds to the necessity of thoroughly changing our system of barrack life. But it is sheer sentimentalism to talk of elevating the moral and physical condition of our solidiery by increase of regimental schools and libraries, if we refuse, through false modesty, to grapple with what is felt on all hands to have so much to do with evil living and ill health. We do not suppose that there is any short or simple solution of the difficulty, or that it would be either possible or wise to lay down one indiscriminate rule of matrimony or celibacy for bodies of men collected together as most of our marching regiments are, and liable to be sent to serve for the greater portion of their term of enlistment in foreign parts. But the recent disclosures regarding Aldershot show the prevalence of a state of things even within a few miles of the capital, at once revolting and disreputable to the character of our military administration; and the public will not be satisfied if such proofs of incapacity for management and the preservation of order and decency are dragged to gaze from time to time.

Our system of foreign service tends to subvert every right impulse and moral restraint; and if it be said that from the remoteness of our scattered possessions and the extent of them, protracted terms of military banishment are unavoidable, then we have only to reply, as we have often had occasion to do before, that we never remember to have heard of any evil that was not characterized by that epithet, until the public had made up their mind that it should endure no longer."

—Fall of rain in the Fort, up to the 19th, 74 inches.

TUESDAY,—October 22.

—The *Indu Prakash* complains (and justly) that the time allowed to passengers on the Bhore Ghaut is the same for the ascent as for the descent, and that many fail to reach the Reversing Station in time.

—The Grant Buildings have been sold for 2½ lacs. They were sold for 6, two or three years ago.

—The B. and B. S. S. *Yamuna* has been totally lost in the Red Sea, 150 miles S. of Jeddah. No lives were lost.

—The *Sindian* hears that the Khan of Khelat, not sated with the blood of his father-in-law, has since massacred two other chiefs, and Hubeeb Khan, and fifteen "respectable men." Moolla Mahomed, another chief, was fortunate enough to escape from the Khan's blood-thirstiness to Candahar, from which place he has since been recalled by his clan, as the Brahoohees are making active preparations to avenge the death of their late chief Taj Mahommed, whose mother is reported to have set out with Ahad Khan, her son, to seek the assistance of the Jam of Luz Beyla and other Beloochee chiefs.

—The *Lucknow Times*: A frightful crime was reported to have been committed a few days ago in the Zenana of the Shazada Soliman Kudr, one of the ex-royal family of Oudh, in the shape of the murder or homicide of a poor child about four years of age from the most barbarous ill-treatment

—The, *Mitrodaya* referring to the exchange of Mission for Government employment by two Native clergymen in Calcutta, says: "The *Friday Review* tries to make people believe that a missionary or pastor is justified in making some sacrifice of self-denial to the comforts of his wife and family—evidently forgetting the injunction laid down by the Author of Christianity himself, 'That he that loveth father or mother more me, is not worthy of me'! In taking up the subject, and we must admit that it was this controversy that induced us to pen this article, we must not be understood as carping at the offending clergymen for preferring a whole loaf to a half one, and setting a proper estimate on the value of 'the loaves and fishes,' and the good things of this life; distance certainly lends enchantment to the view, but prospective benefits' however alluring, cannot be divested of their 'looming in the distance' properties and present advantages and enjoyments, consequently, have *that* in them, a certain sort of charm, or spell, which dispels the blissful illusions of the future, and makes them subservient to the attractions and gratifications of the hour! We have heard it said somewhere, that a bird in the hand is worth two in the bush, and so we thought in our school days, and so we think even now; why then should not a Christian clergyman, who is but a mortal after all, when a fitting opportunity arises, clutch at this world's goods, laying the soothing unction to his soul that by purchasing the comforts of his domestic hearth at the cost of the spiritual comforts of unredeemed souls, he is but literally acting up to the text of his gospel:—He that looketh not to his own household, is worse than an infield!"

The text just quoted has not the meaning supposed. The context shows the meaning to be this, 'Whoever has widowed relatives and instead of trying to support them himself, casts them upon the church for support, acts like an unbeliever.'

WEDNESDAY,—October 23.

—*Friend of India*: "The Rev. C. H. Blumhardt has been allowed by the Church Missionary Society to accept the invitation of Sir Robert Napier to join the force. Both as a chaplain, a guide and a medium of communication with the people of the country his services will be valuable. He has just completed the compilation, at the request of the Government of India, of a handbook to the Amharic language. The work, which will be published in a few days, contains a vocabulary in English, Oordoo, and Amharic, English and Amharic phrases, and a simple Grammar, all in the Roman character. The language seems to be unusually easy for one of the Semitic class. The little book will be invaluable to officers and especially to the medical men attached to the force."

—Dr. Stovell has been made Companion to the Order of the Star of India,

—*Times of India*: "The telegram in another column announcing the acquittal at Poona of Dowray, the reputed forger, may not cause much surprise, but we are much mistaken if the news is not received with regret and indignation. Of course the verdict must be accepted; but it will be felt that there has been serious miscarriage of justice, and that two men have missed their deserts who have committed the greatest crimes known in the commercial world. The learned counsel for the prosecution remarked that 'trial by jury in the Mofussil was on its trial;' but we think it was an unreasonable test, to which it ought not to have been subjected."

—The *Indian Daily News*: An attempted suttee was lately reported to the Governor-General's Agent in Rajpootana, in the prevention of which several natives took an active part. It appears that on the 23rd July last a Bullaie, named Roora, of the village of Soorleea, in the Punchpahar district, died; and his wife at once prepared to perform suttee. On this becoming known, the watchman of the place informed the Billahdar of Puchpahar and Bohora Nathoo Lall, in charge of affairs at Jhallawar. The latter, without loss of time, despatched a body of horse to prevent the occurrence, and addressed the Billahdar in strong terms regarding its prevention; the latter forthwith proceeded to the scene, and stopped the suttee, but not without an altercation of nine hours with the Hindoo population of the village, who contended that it was a serious sin to interfere with a person thus prepared to commit herself to the flames. The orders of Bohora Nathoo Lall, however, being very strict, the woman, was locked up, and a guard placed over her until the corpse was consumed; and further, ten people, who were aiding and abetting her in the act, were seized and imprisoned. All the native officials concerned, as well as the Maharaj Rana of Jhallawar, the State in which this occurred, have been congratulated by the Viceroy on the credit the proceedings reflect on them.

—*Englishman*: "From an official correspondence we see that the Sultan of Zanzibar most decidedly and persistently refuses to pay the former subsidy to the present ruler of Muscat, on the ground of his being a parricide, whom the Sultan of Zanzibar will in no way countenance, whatever the enlightened Government of India may do. 'Be it clearly understood,' says Sultan Syud Majid, 'that we will not help the man who has killed his father, nor will enter into any sort of communion with him.' As this announcement comes pending a decision of the question by the Government of India, our Political Agent at Zanzibar, Mr. H. A. Churchill, expresses himself somewhat severely regarding the conduct of Syud Majid. There are also other points of difference; among them the abandonment by the Sultan of the exclusive privilege he enjoys by treaty to carry on the slave trade by sea, and the release of 'slaves belonging to subjects of British protected States of India, established in Zanzibar, who have not elected British protection.' 'As his Highness, could not, or would not,' says Mr. Churchill, 'understand the difference that I made between the privilege of British protection that these subjects might enjoy at pleasure in his state, and their obligations towards the state under whose protection their chief is in India, I dropped the subject, and told him that he should understand at a later period.'—'

THURSDAY,—October 24.

—The *Bombay Gazette* contends that those Justices of the Peace who have been publicly recognized as insolvents, should be removed from the Bench. If they were advanced to it because of their wealth, their bankruptcy would seem to be a sufficient reason for removing them.

—*Madras Times*: "The Government of Bombay have applied for the services of a Madras Chaplain for Abyssinia, and the Governor in Council has requested the Right Reverend the Bishop to nominate one to accompany the Force about to proceed thither."

—The Judge in the Poona Forgery case, in summing up, said: "A more unscrupulous and thorough-paced scoundrel than the approver Pestonjee Furdonjee never perpaps stepped into a witness box. An abundance of hard epithets have been used against this man in the course of this trial, and I must say that language too strong can hardly be found to denounce conduct so villainous as his has been. We must regret that the supposed necessities of the case have protected him from the penalties due to his crimes. The disclosures he has made are of so startling a nature that they may well at first sight stagger belief, but they have been so perfectly corroborated by the accounts of the Bank, the documents recorded in this case, and certain conclusive evidence, that there is no room for doubting the truth of his story as far as the losses of the Bank are concerned. A system of fraud so perfect in all its intricate windings could only have been conceived by a mind of extraordinary power and subtleness, and in the course of this trial it has become painfully apparent that Pestonjee was the master mind in the Bank. He was the only person who really knew the Bank's affairs, and he could hardly have exercised more perfect control over its funds had they been his own private property. His subordinates were creatures of his own, dependent on him for their pay; and his European superiors, placing the most implicit confidence in him, had become his complete dupes, and fell into any scheme he proposed, however audacious. Hence the funds of the Bank were scattered far and wide by loans advanced to men of straw, and in the names of persons having no real existence."

This man, we hope, is not to get off scot-free. The *Times of India* has received this telegram from Poona, Oct. 23.

Judgment was delivered in this case to-day.

Dowray, who was acquitted on all the charges, was set at liberty.

Govindsett, who was declared not guilty by the jury, but guilty of breach of trust by the assessors, was sentenced to three years' imprisonment and a fine of Rs. 5,000.

Damodhur Bappojee and Gunesh Succaram, who were also acquitted by the jury, but declared guilty of breach of trust by the assessors, were each sentenced to seven years' imprisonment and a fine of Rs. 10,000.

The rest of the prisoners were acquitted.

On the application of Mr. Branson, Dowray's counsel, the Judge directed that Pestonjee Furdoonjee and the Fouzdar should stand their trial for perjury.

An application by Mr, Hayllar, as counsel for the prosecution, for a warrant against Dowray's brother, also for perjury, was refused.

—The same; telegram, Simla, 23rd: The Secretary of State for India has expressed his willingness to allow the Government cash balance to be transferred to the new Bank of Bombay, and will be satisfied with a paid-up capital of fifty lacs of rupees to start with.

Government is not to hold any shares in the new Bank, but is to audit the accounts, and will

require no other security than this for its cash balance.

The new Bank will be free in every other respect.

—On Monday night last, information was given to Constable Raymond that a Hindoo girl was subjected to constant maltreatment and kept in confinement in the house of Dadabhoy Nowrojee Bengalee, situated in Khetwadee Backroad. The girl was released and sent to hospital, and the man taken up.

—*Indu-Prakash*: "A Meeting of the friends and pupils of Mr, Gunpatrao Raghunath, late Tutor of the Robert Money Instituition, was held at the Institution on the 16th instant to present him an address, and a watch, as a token of their affection and esteem for him. We have known Mr, Gunputrao for several years and gladly bear testimony to his good nature and usefulness as a member of society. His adoption of a different religion has not abated his zeal for the welfare of his countrymen and his departure from the Robert Money Institution must have been greatly felt by his colleagues and pupils."

—*Southern Cross*: "On Saturday, evening last Protap Chunder Mozoomdar, one of the religious teachers or Missionaries of the Brahmo Somaj, delivered a lecture in the Assembly Rooms of this station. The rooms were fairly filled with an intelligent and interested auditory of Baboos, besides a sprinkling of European ladies and gentlemen. Three of the clergy of the station were present. The subject of the lecture was somewhat oddly phrased, "The Life of Knowledge and the Life of Love"—and the proceedings opened and closed with prayer. In the first part of his thesis, the lecturer, in language that was always well chosen, and sometimes eloquent, showed conclusively, that search as you will through the vast domain of Natural and Physical Science and Philosophy, man by wisdom or knowledge cannot find out God. Nature, grand and sublime, does not necessarily, or demonstratively, discover God. Law, a grand cause, she does discover, but she does not convince the seeker of the existence of God. How then is he to find out God? In the second part of his theme, there was a flaw or break in the lecturer's logic. He jumped to the conclusion, that love or faith finds out God. That there is in every man an intuitive faculty by which every where, with error, aberration, and exaggeration, no doubt, but still everywhere, man can find out God. He implied that every man has in him implanted, by the Divine Being, a sufficient amount of love or faith or Divine spirit, to help him to discover God. Some he seemed to think had much more than others, and were thence the teachers and guides of the rest, and the lecturer dwelt with evident pleasure, and quoted with marked reverence the names of Jesus and Paul After all, then, man needs a revelation, for this acceptance of Jesus and Paul as great teachers is, in other words, the acceptance of a revelation. Much of the second part of the lecture might, with some verbal alterations, have been given by a Christian teacher from a Christian pulpit. The fervid and eloquent description of the darkness and degradation of India, as exemplified at this particular season, the Doorga Poojah, and his earnest impassioned appeal to his countrymen to rise and save their country by lives of sacrifice, self-denial, and purity, was very grand. As a whole, we were greatly pleased with the lecture. There was much with which the Christian Missionary should heartily sympathise, recognizing the movement as a pioneer one, and bidding it God speed."

FRIDAY,—October 25.

—*Times of India*: "A correspondent informs us that about half-past five on Thursday afternoon, fourteen political prisoners, some of whom were the very worst characters, when returning from work through the jail gate at Rajkote, attacked the entrance guards, who, it is reported, were in the act of filing arms. The guards were surprised and overpowered by such a sudden onslaught. The weapons used by the ruffians in the first instance were large stones, which they had hidden under their garments. They then seized the bayonets of the guards, and after killing one and wounding another, escaped by the entrance gate, and fled to a field of sugar-cane of between three and four acres in extent, where they hid. Meanwhile an alarm was raised, and some of the more trusty and well-conducted prisoners were permitted, with a detachment of sepoys, to give chase. These, under the direction of several English officers—among whom were Colonel Combe, commandant, Major Alexander, Major Lester, Captains Griffiths, Loyd, and others—surrounded the field, to dislodge them from which every means were for many hours used in vain. At length three of the runagates were shot, one being a notorious Katty outlaw; twelve were taken and secured by the morning, and one, up to the end of the second day after the affray, had not been found. The prisoners who aided in recapturing the runaways, it is said, behaved nobly, some of them being Chinamen. The loss by injury to the sugar field is said to be considerable, some of it having been burnt by fire in the attempt to dislodge the prisoners."

—Deaths last week, 264.

—The memorial church of St. Stephen's, at Delhi, was consecrated by the Bishop of Calcutta on the 17th.

TELEGRAPHIC NEWS.

London, *Oct.* 16*th.*—A movement of troops to the North of England has taken place, in apprehension of Fenian outrage.

17*th.*—The *Times* of to-day calls attention to the obstacles attending the conveyance, by French Companies, of the Indian Mails *via* Brindisi

18*th.*—To-day's *Times* announces that the Emperor Napoleon has warned Italy that the September Convention has been violated by the Garibaldians.

A French expedition to Rome is imminent.

The entire of the Italian press demand an occupation of the Papal territory.

The transport *Serapis*, with the 4th Hussars on board, has sailed for Alexandria.

The Chartered Bank of India, Australia, and China have declared an interim dividend of 5 per cent.

Yesterday a public banquet was given to the Ministry at Manchester.

The Earl of Derby on the occasion denied the report that had been circulated that it was his intention to resign.

Lord Stanley said that the political horizon of Europe was cloudy, but he hoped that good sense would prevent war. He was convinced that time would allay the irritation now felt in America.

Sir J. Pakington vindicated the Abyssinian expedition and said that Government had no alternative. He admitted that there were difficulties attending the expedition, but regretted the tone of alarm and discouragement that it had encountered.

Latest advices from Italy state that further fighting has taken place between the Garibaldians and the Papal troops.

19*th.*—In a speech made by Sir Stafford Northcote at Rochdale, he declared that Government had entrusted the whole conduct of the Abyssinian expedition to Sir Robert Napier, and that they (the Government) simply executed his requisitions.

Italy has informed France that if a single soldier embarks for Rome, the Italian troops will enter Papal territory.

The French fleet is at Toulon in readiness to put to sea.

20*th.*—The French Advance Guard is embarking at Toulon for Civita Vecchia.

France has notified to the Pope that French aid shall not fail him.

21*st.*—Latest advices from Italy state that a Ministerial crisis has taken place.

The embarkation at Toulon, of the French troops who were to proceed to Civita Vecchia, is suspended.

The insurgents have been defeated at Nerola, and according to the *Moniteur* have evacuated Papal Territory.

Garibaldi has escaped from the island of Caprera to the main-land.

The Roman Municipality have petitioned the Pope to permit an Italian intervention.

22*nd.*—The *Moniteur* says that the Emperor Napoleon stopped the projected expedition to Rome in consequence of the assurrances of Italy that efficacious measures would be taken to prevent an invasion of Pontificial Territory, and maintain the September Convention.

Cialdini succeeds Ratazzi in the Italian Ministry.

The Royal Bank of Liverpool has suspended payment.

The Bombay Mail of Sept. 29th was delivered in London yesterday.

22*nd.*—The *Times* of to-day approves of the exclusion of Bengal and Madras troops from the Abyssinian expedition.

23*rd.*—Colonel Roland Macpherson has been appointed Colonial Secretary to the Straits Settlements.

The King of Prussia has met the Emperor of Austria while journeying to Paris.

24*th.*—Telegraphic advices from New York state that the American elections show a great reaction in favour of the Democrats.

The Emperor of Austria has arrived at Paris.

Latest advices from Italy state that the Papal territory is quiet.

The Garibaldians have disappeared.

Miscellany.

—The postage in letters between great Britain and the United States, is to be reduced from the 1st of January next, from 24 cents (or one shilling) the half ounce to 12 cents (or sixpence.) The postage on newspapers has already been reduced to a penny; pamphlets, to two pence the four ounces; books, to three pence the four ounces; all to be prepaid. The letter postage is still very high. Letters between India and England are carried twice the distance for half the money. The number of letters conveyed between the United States and Europe increased from 4,208, 639 in 1862 to 7,511,373 in 1866.

—At the meeting of the American Association of Science, in August, 1867. From a report in the *New York Times* we make the following extracts: In Section B. Prof. Newberry exhibited and described some remarkable fossil fishes found by Rev. Mr. Herzer in the Devonian rocks at Delaware, Ohio. These rocks occupy the place below Waverley sandstone and above cliff limestone. They are everywhere bituminous, affording petroleum, &c., and so barren of fossils as to make it difficult to demonstrate their equivalency with the Hamilton, &c, of New York. In large concretions in the lower part of these rocks the bones of a species of fish have been discovered, which is not only new, but very extraordinary. A fish whose head was three feet by two feet in size, and whose length was probably twenty or twenty-five feet, being, therefore, much larger than any of the species heretofore found in these ages. This monster was iron-clad, being plated with armor, Many peculiarities in its structure indicating great power, induce Prof. Newberry to propose for it the name Dinichthys, or Wonderful Fish.

Prof. Hall repeated the remarks recently made at the Harttord meeting of the National Academy concerning the discovery of the Cohoes mastodon, a report of which was at that time given in the columns of the Times. On the present occasion the interest and the opposition excited by some of Prof. Hall's statements, and especially his attributing the phenonena observed to glacial action, (for which, however, he made Agassiz more responsible than himself,) were much livelier than anything exhibited at the Academy. In fact the discussion, which was participated in by many able men, could not be concluded before the close of the morning session, and it was adjourned. Both the conclusions as to the age of the mastodon, and those as to the glacial action in the distribution of his bones, met with keen opposition. Dawson, of Montreal, one of the clearest heads in the association, and perhaps the ablest opponent of Agassiz on this continent, declared himself a disbeliever in the American glacial theory. Prof. Marsh enumerated many cases of pleiocene and miocene mastodons, and called attention to the distinctions between the various species. In the northwest part of America are remains of the real woolly mammoth of Europe. The supply of fossil ivory from this source in our new possessions of Russian America is estimated to be quite considerable. Prof. Daniels described the occurrence of the mastodon in the lead crevices of Wisconsin. Messrs. Chitenden, Whittlesey, Hayn and Newbery added remarks. The sum of the discussion goes to show that the mastodon may be referred to several ages, both before, after, and during the glacial periods.

RELIGIOUS PERSECUTION IN EGYPT.

[We would direct special attention to the accompanying letter. This is the first full statement, we believe, of facts as to the late persecution, which has reached this country. The Viceroy of Egypt has recently been our visitor and if proper representations be made from England we have little doubt that the persecution will be stopped.]

The following important communication has been addressed to us from Egypt. The date is Alexandria, 12th August:—

Permit me to solicit the attention of the Christian public of Great Britain through the pages of your periodical to the proceedings of the Patriarch of the Coptic Church and certain officials of the Egyptian Government, towards the American missionaries and the native converts who, under their auspices, are engaged in "Christian work" in this country,—proceedings which have reached their climax, and received their interpretation in an official communication made a few days ago by H. E. Chérif Pacha, Minister of Foreign Affairs, in which it is stated that the Government of His Highness the Viceroy "has quite decided to take all proper measures to repress religious progagandism, whether secret or public, whoever may be engaged therein."

The persons engaged, in what H. E. the present Regent of Egypt is pleased to style "religious propagandism," are the agents of the United Presbyterian Church of America. Our mission staff consists at the present time of eight ordained missionaries, three female missionary-teachers, and a printer, together with from thirty to forty native converts who are engaged in the service of the mission as teachers, preachers, and colporteurs. We have three mission stations in Lower Egypt, viz., in Cairo since 1854, in Alexandria since 1856, and in Monsurah (half-way between Cairo and Damietta, on the E. branch of the Nile) since 1865; one in Medeenet El Fayoom, in Middle Egypt, since 1865; and three in Upper Egypt, viz., in Osioot, since 1865, and in Ekhmeem and Ghoos (between Osioot and Luxor) since 1869. At these central stations, and at several out-stations in the province of Osioot, the gospel is preached in the Arabic language—the vernacular of all native Egyptians—and native congregations have been formed at the different stations with an aggregate membership of nearly one-hundred and fifty males and females, and about six hundred adherents. There are also connected with the mission fourteen day-schools—8 for boys and 6 for girls—attended by over seven hundred children of all creeds and sects; two boarding schools for training female teachers, a theological academy, and an Arabic printing-press; while, over seventy thousand volumes of Scriptures, in whole or parts, and other religious and educational books, have been sold from our book-depots, and by means of colportage in our two Nile-boats during the past ten years.

Such are the agencies and operations which the Egyptian government "has quite decided to take all proper measures to repress," and that, forsooth, under the plea of a praiseworthy solicitude for the preservation of the sovereign rights of conscience!

Before proceeding to describe some of these "proper measures" which the Government of this country has "quite decided to take" in order to put a stop to our mission work, and, if possible, drive us out of the country, permit me to make one or two remarks bearing on the probable causes of this change of feeling towards our mission on the part of the Government.

First.—Tangible proof was given us five years ago that up to that date our missionary operations were approved of by the Egyptian Government. I refer to the donation then made to our mission of a house in Cairo worth more than eight thousand pounds sterling, as a mark of the good will of the Viceroy. This gift was presented to our mission after one of our native agents had been attacked by a Moslem mob in the town of Osioot, and almost beaten to death, under the plea that he was a "perverter of the faith of Islam," and Said Pasha had been compelled, at the instance of the late American Consul-General, to imprison thirteen of the leading men of the town, and fine them in the sum of £1,000, which was paid over to our agent, Faris E. C. Hakeem, in indemnification of the personal injuries which he had received.

Half a year afterwards, when a deputation from the General Assembly of the church, with which, we are connected, waited upon the present Viceroy, to thank him in the name of the church for the gift made to us by his predecessor, his Highness declared to them and to us who accompanied them, that the American missionaries were doing a great and good work in Egypt as educators of the people, and that he not only wished us all success, but would also show his gratitude by lending us his support—"*mon appui*"—should we have occasion to need it. Three years after this, viz., in the autumn of 1865, the boys' school at the new station in Osioot, was suddenly broken up by the boys—seventy in number—being seized by the sheykhs of their respective villages, and sent off to work for two or three months at the railway-works. We referred the matter to the Viceroy, reminding him of his promise, and asked that the favour granted to all schools alike from the days of his illustrious grandfather, Mohammed Ali, should be extended to our school at Osioot, viz., that the children should be exempted from the government levies while they were in attendance at school, when the Viceroy gave us, through H. E. Nubar Pasha, the following reply:—"The sole aim of the American missionaries is to change the religion of my subjects. In changing their religion, they change to some extent their nationality. Were I to grant the favour requested of me, I should *ipso facto* aid them in undermining my own influence over my subjects. This I cannot reasonably be expected to do." I give the sentiment, not the words.

Second.—It will be seen from the above that the feelings of the Government towards us have changed, and the change dates as far back, at least, as 1865. In 1862, we were patronised as "educators of the people;" in 1865, we were frowned upon as "religious propagandists." Now, this change in the feelings of the Viceroy towards us is not the result of any change in our missionary policy. We never pretended to be "mere educators of the people;" though, from the fact that scores, if not hundreds, of natives trained in our schools are now occupying influential positions in the government service, we could hardly fail to be regarded in that light at a time when there was a daily demand for educated young men for the railway and the telegraph. And if we admit that our only object is to evangelize Egypt, or, as the Viceroy puts it, "to change the religion of his subjects," we maintain that, in seeking to accomplish this object, we have not "fallen into the abuse, nor strayed from the limits which befit the enjoyment of a wise liberty," nor in any way sought "to exercise upon the conscience of another a pressure which injures liberty, and tends constantly to change it." If the presentation of truth, as that truth is contained in the Old and New Testaments, which are admitted by both Copts and Moslems to be divinely inspired, be to exercise such a pressure on the conscience as destroys liberty, then are we verily guilty; for our single aim has ever been to disseminate the Word of God throughout the whole land, to preach it in our pulpits, and to teach it in our schools, carefully shunning all controversy which engenders strife, and stirs up evil passions which blind the mind and prejudice the heart, and thus prevent the calm and candid consideration of the sovereign claims of the truth. Not only have we never attacked the Mohammedan religion in any of our publications, or by holding public discussions, but in all the the seventy thousand volumes, beside the tracts which we have disseminated throughout Egypt, there is no direct mention made of the peculiar errors of the Coptic church nor *exposé* given of the nameless immoralities of the leading members of the Coptic clergy; although for the past five years the latter have done little else in their public discourses than curse the Protestants, while the present Patriarch has done the utmost in his power to prejudice the Viceroy and other high officials of the Government against us.

Third.—The success with which the Lord has crowned the labours of the American missionaries in Egypt, the doubling of our mission staff in 1865, and the opening in one year of several new stations in different parts of the country, as if with the intention of ultimately occupying the whole land,—such I believe to be the principal, if not the sole reasons of the recent change of feeling on the part of the Egyptian government. This success has chiefly been amongst the Copts, or native Christian population, who, amid all their darkness and ignorance, have retained such a veneration for the Bible, that in scores of villages, the simple, perusal of the Word of God in their mother tongue has convinced many of the degraded state of their church and clergy. I believe that I am within the mark when I state that while we count the members of our native evangelical church by tens, we might count by thousands those those who are Protestants at heart, but who are waiting, and many of them working, for a reformation of the church of their fathers, rather than, by joining the Evangelical church, expose themselves to the taunts of their friends and the persecution of their religious and civil rulers.

This state of matters could not come directly under the cognisance of the Government, but it was fully reported, with Oriental exaggerations, by the Coptic Patriarch, who, knowing how sensitive the present Viceroy is on the point of foreign influence, scrupled not to impute political and sinister designs to us and our agents. Instead of proceeding to overt measures of persecution at once, the Viceroy began by aiding the Patriarch to open opposition schools at the various stations occupied by us, and sent a firman to the governors of the provinces in Upper Egypt to be read at a public meeting of the Sheykhs of the villages, which was to the effect that the Copts were the loyal subjects of the Government, equally with their Moslem brethren; and, whereas many of the former were changing their religion, because of the oppressive exactions of the Sheykhs of the villages, orders were hereby given to the latter to treat them henceforth on a perfect equality with the Moslems, for such was the sovereign will of his Highness the Viceroy. This was understood by those who heard it read at Osioot, as a significant warning to the Copts of Upper Egypt to beware of "changing their religion," and thus attracting the notice of the Government as malcontents. To become a Protestant was henceforth to rebel against the Government.

These measures failed however to effect the object aimed at. Whether they were intended from the first as merely preliminary to something more decisive, we cannot tell. If so then the event which I am about to mention merely hastened its adoption. At our annual meeting of Presbytery in March, a paper was laid on the table, signed by twenty-six persons in the town of Ghous (about twenty miles below Luxor), who, during a recent visit made there by the Rev. Dr. Lansing, had, at their urgent request, and after a careful examination, been admitted into the communion of the evangelical church. The paper referred to contained a petition from them to the Presbytery, requesting us to ordain one of our native agents—Mikhail, formerly a Coptic monk—and establish him among them as their settled pastor. After hearing his trial discourses, etc. we ordained Mikhail to the pastorate of the infant church of Ghous, and when he left I accompanied him as far as Osioot—my own station—where he was joined by the Rev. Ebenezer Currie, who had been labouring in Osioot during my absence in Scotland, who now went with him to introduce him to his flock.

This event filled the Patriarch with alarm. Hitherto he had only heard of single individuals joining the evangelical church—and these, too, few and far between—now he learns that a full-grown Protestant church has sprang up as it were in a day, and that too away in the Southern extremity of Egypt, where the intercourse of the people with the American missionaries must have been very limited. We do not know what representations were made by him to the Government on the subject. He probably mentioned the common report that 'the whole people of the town of Ghous, had become Protestants, and the Coptic Bishop had been obliged to take up his quarters in the neighbouring town of Negadeh.'

Be that as it may, it seems that now, if not before, the Government of his Highness the Viceroy "quite decided to take all proper measures to repress the religious propagandism" which had created this evangelical church in Ghous, and which threatened, if not checked with a strong hand, soon to fill the country with similar institutions.

I shall send you in a future communication a fuller detail of the persecuting measures adopted by the Government, than would now be compatible with your limited space, meanwhile I enclose a translation of the official document occasionally referred to and quoted above.

Christian Work. JOHN HOGG.

POSITIVISM.

(*From the Friday Review.*)

To be called an atheist, if not abusive, is at least considered by most people that have any respect for their good name, offensive. Hence an effort is made to repudiate the term. We have already drawn the attention of our readers to the fact that some of the educated classes in and around Calcutta, and more especially connected with the Government seats of learning, were beginning to avow themselves the followers of M. Comte, and that at the same time they were endeavouring, in what we considered not a very honourable manner, to hide the Atheism of their master. We find that in its last issue the *Bengalee* newspaper published a letter from Professor Krishna Kamal

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Bhuttacharjee, of the Presidency College, repudiating the charge, and endeavouring to show that M. Comte, in also repelling the offensive term, was *not* an Atheist. Now we were quite aware of the fact that M. Comte had rejected with scorn the term Atheism as applicable to his philosophy, and yet we hesitated not in repeating the charge. And we do not now hesitate in the least in repeating the offensive word, as we believe that when a great evil threatens our country and the best interests of our fellow creatures, it is the bounden duty of the conductors of the press to speak out plainly as to the real character of the evil. In Lewes's exposition of Comte's philosophy, we have the same repudiation, and Comte's own words given. "Although, I have long formally rejected all solidarity—dogmatic no less than historic—between Positivism and what is called Atheism, I will here indicate a few summary points of view. Even considered under the purely intellectual aspect, Atheism *only constitutes a very imperfect emancipation*, since it tends to prolong indefinitely the metaphysical stage by its ceaseless pursuits of new solutions of theological problems, *instead of pushing aside all such problems as essentially inaccessible.*" And again "Atheists may therefore be regarded as the most illogical of theologians, since they attempt the theological problems *while rejecting the only suitable method.*" After quoting a rather lengthy passage of which these are the strongest terms of repudiation, the author of the "Biographical History of Philosophy" adds—"That passage is surely *explicit* enough, if nothing else." We unhesitatingly admit that it is explicit on the point that M. Comte dislikes the terms Atheist and Atheism. And Mr. Lewes tells us that he (Mr. Lewes) endeavours to repel the charge, in order to remove the objection of those who would ask "how Comte, an Atheist, could be spoken of as aspiring to the character of founder of a new religion." But he takes very good care not to give us but the slightest idea of the character of the new religion. Now these very quotations, which we suppose are the strongest that could be gathered from M. Comte's works are enough to justify us in charging him with Atheism, understanding that word as meaning what is practically and intellectually opposed to recognising God in any of His attributes. In the first place, M. Comte repudiates Atheism, because Atheism provides or attempts a *cause* or *origin* to the universe, and attemps the solution of theological problems. Now we hold that this, in which Atheism is said to differ from Positivism, is no part whatever of Atheism as such. A man may be an Atheist, without offering any solution of theological problems and without attempting to explain in any way whatever the cause or origin of the universe, though we believe it to be natural, intuitive, or instinctive in man to assign causes and to endeavour to explain all things. The Atheist is certainly the most illogical of theologians, not so much because he attempts the theological problems, as because he attempts to prove a universal negative. The value of this repudiation will be felt, however, when we remember that M. Comte considers *theologians*, that is all and every one who professes to believe in the existence of God and the supernatural, as the most illogical of human beings. His position is that to believe in God is illogical, but to deny absolutely the existence of God is still more illogical. To our mind, and to the minds of the whole human race with very few exceptions, that man who does not believe in the existence of God, and who holds that to believe it is illogical, is an Atheist to all intents and purposes, as much as he who denies that there is a God. Practically, of course, there is not a particle of difference between the two; intellectually, it is a distinction without a difference.

The quotations given by the Baboo are equally slippery. "Atheism in its issue is nothing but a re-modelled attempt to solve those mysterious problems" &c. Now this is not Atheism. This is a mere accident of Atheism. The essence of Atheism is saying in the heart that there is *no* God—or so living as to ignore God, or to refuse to recognise a supreme Lord and Creator—living for time, as if there were no God and no eternity—*this* is the essence of Atheism and of Positivism, as it was before of the Atheism of the Epicureans: viz., "If there be God or gods we know not and care not, and neither He nor they take any interest in the concerns of men." Comte was certainly right when he spoke of the Lamarks, Darwins, the author of the Vestiges of Creation, &c., as led "by pedantic pride," "to suppose that the unintelligible theories they propose are at all preferable to the spontaneous conceptions of the primitive age," But that Positivism is *real* Atheism, is plain from the words quoted by the Professor himself. "Both (*i. e.*, Positivism and Atheism) *disclaim the consideration of a supernatural power*, but from different motives; Positivism, as *beyond the reach of human faculties*; and Atheism, on the pretension of substituting natural explanation in place of the supernatural." Here we see the same peculiar meaning given to the word Atheism; and it is added, Positivism, is not Atheism as *so* defined. True enough, but then that is not Atheism properly, or as generally defined and understood. When people resolve to regard the *consideration* of God as beyond the reach of human faculties, and consequently resolve not to believe in His existence, and to ignore Him and set up in His place *three* women and fall down and worship these,—they need not express any surprise if they are regarded and treated as Atheists. We are, however, a little surprised to find, after the Baboo had quoted the words of Comte to the effect that "Pantheism is to be regarded as tracing our way backwards to that fetishistic state which preceded the theological and which formed the cradle of philosophy," that he should conclude, that Comte would put Pantheism higher than Christianity. Why, in these words he regards the Pantheism of the Upanishads as fit only for the lowest of savages or for those who wish to trace their steps back to that condition. For, in the language of Comte, and adopted by all Positivists "that fetishistic state which preceded the theological" means the state of savagedom,—not a great compliment the Baboo seems desirous of paying Sankaráchárya, Kanáda, and Kapila. Mr. Comte illustrates fetishism and, according to the Baboo's quotation, Pantheism also in the following words:—

"Let an infant, for example, of a savage, on the one hand, and, on the other hand, a dog or a monkey, behold a watch for the first time, there will doubtless be no immediate profound difference unless in respect to the manner of representing it, between the spontaneous conception which will represent, to the one and the other, that admirable product of human industry as a sort of veritable animal, having its own peculiar tastes and inclinations; whence results consequentially, in this respect, a *fetishism* fundamentally common to both, the former only having the exclusive privilege of being able ultimately to get out of it." Thus the Pantheist Kanáda or Kapila who believes the running brook, the growing wind to be endowed with divine life, is placed by M. Comte on the same level with the infant, the savage, the dog, or the monkey. In fact there can be no two things more opposed to each other than the common instincts of Hindoos to glory in the past and to sympathize with Positivism, According to Positivism, Vedantism, Pantheism, and Fetishism, belong to the lowest stages of the human race, Christianity to a higher, and Positivism to the highest. Jesus Christ he calls the Founder of this great religious system (premier fondateur reel ou idéal de ce grand système religieux). He even allows, also contrary to the Baboo, and undoubtedly he is right, that there is no evidence of the truth of his theory to be found in the history of India and China because they have not as yet passed through the second or Christian stage, and because their state if not decidedly receding since the days of the trio mentioned above, has certainly not made any progress in the way of development in accordance with the natural (?) law, the discovery of which has made Comte immortal. Hence Comte confines the application of his philosophy to what he call the *élite* or advanced guard of humanity. He holds Christianity to be a primordial and indispensable element of human progress. So the Baboo will require to throw overboard his respect and veneration for the great Hindoo worthies, and become a Christian, before it is possible for him to become a true Comtian or Positivist.

There is, however, one way in which a Positivist may consistently hold that M. Comte was not an Atheist. The very essence of Positivism consists in excluding all knowledge of causes, efficient and final. And this exclusion is of course fatal to all theology, for we cannot rise to God as the great Creator except by a knowledge of causes; but no more can we rise to the idea or belief that M. Comte was the author of the *Cours de la Philosophie* or the *Politique Positive*; and if we cannot, then assuredly we cannot call him an Atheist. But if not, then we cannot consider him the immortal founder of the religion of Collective Humanity and the three representative women, or the discoverer of the great "fundamental law of the development of the human mind." And if not, where is his immortality? That we do not misrepresent him, is clearly seen from his own words. "The fundamental character of the Positive Philosophy is, to regard all phenomena as subjected to invariable natural *laws*, the precise discovery of which, and their reduction to their least possible number, is the end of all our efforts, while we regard the investigation of what are called *causes*, whether *first or final, as absolutely inaccesible and void of sense to us.*" That surely is Atheism. Again: "We have no pretension to expound the producing causes of the phenomena, for in that we can never do more than push back the difficulty; we seek only to analyse with exactitude the circumstances of their production, and to connect them with one another by normal relations *of succession and similitude.*" "In the positive state of science, the human mind, acknowledging the impossibility of obtaining absolute knowledge, abandons the search after the *origin and destination of the universe*, and the knowledge of the secret *causes* of phenomena." He indeed admits "the inevitable tendency of our intelligence towards a philosophy radically theological as often as we seek to penetrate, on whatever pretext, into the intimate nature of the phenomena." ("Cours" i, 4, 10, v, 3, 5, 22; vi. 32 481, 664, 669, 676, 702). Hence we are forbidden by him on any pretext whatever to ask the question—Who is the author of this universe?

DOMESTIC OCCURRENCES.

MARRIAGE.

THOMPSON—GRANT—October 14th, at St. Andrew's Church, Kurrachee, by the Rev. W. Middleton, M. A., John Thompson, Captain H. M.'s 33rd (Duke of Wellington's Own) Regt., to Jane younger daughter of R. Grant, Esq, Viewhill, Sutherlandshire N. B.

GRANT—KELLOCK—October 15th, at Munmar, Khandeish, by the Rev. Charles Kirk, Thomas William Grant, eldest son of the Rev. J. A. Grant, of Templence, Fermoy, County Cork, Ireland, to Frances Franck, second daughter of the late Captain A. D. Kellock, Peninsula and Oriental Company's service.

DEATHS.

FERNANDEZ—October 11th, at Bombay, Miss Caroline R. Fernandez, of Poona, youngest daughter of the late Mr. V. C. Fernandez, of Surat.

KITSON—October 17th, from disease of the liver, Edgar Kitson, late 3rd officer H. M.'s Steamer *Earl Canning*, aged 20 years.

SWINHOE—October 20th, at Deesa, of Croup, Caroline, the dearly beloved daughter of Captain and Mrs. Charles Swinhoe, aged 2 years and 7 months.

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